The Bombay Guardian.

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WEEKLY REVIEW.

—The pledge is found to be of use in other things besides drink. The Calcutta students are takng the pledge of total abstinence from early marriage. The difficulty is that most of them are already married, and the pledge will only come into play when they become fathers. But if it binds them not to countenance such marriages by their presence, then it will exercise an influence for good to the extent to which it is adopted and carried out. One of these pledged students has been called to suffer persecution for the sake of his opinions and has been turned out of his father's house because he refused to be married. We hope he will hold on to the course he has adopted. The stake is of sufficient importance.

—We have received the report of the "Home for Inebriates," Calcutta, for the first quarter of this year. We have been for many years desirous of seeing such a home established in India and are thankful that our desire has been gratified. The Report now issued shows that this Home is doing a good work. It is under the right management, and that is saying a good deal, for the class of persons fitted to conduct such an institution is by no means numerous. The year was commenced with 17 inmates. Of these six have left. Four are honourably employed. One returned to his evil ways. During the quarter 10 have been received. one had to be expelled, and one died giving evidence of a change of heart. Some extracts are given from letters of persons who were in the home and are now at work, expressing their gratitude for the great good received at the Home.

—We recognize with gratitude to the great Head of the church the fact that there is among Christians a far deeper sense of their obligation to care for the degraded classes than was formerly the case. Still however, it is painfully true, that the great majority of those who profess to be Christians, do not follow the Master in going about doing good. In all the large cities of England and America there is a great army marching steadily on to ruin and degradation, out of which multitudes might be saved if Christians were true to their profession. Too many not only say scoffingly 'Am I my brother's keeper?' but are forward to criticise those who really seek to save their wretched fellow-men, and to reprehend the methods employed. For hundreds of years we have tried the cheap and easy way of carrying on the ministry of the Gospel in church-edifices where every thing is arranged for the convenience of the respectable classes, and where men or women in rags feel that they are altogether out of place. This is certainly not a success, inasmuch as the degraded classes need to be converted and elevated before they can have part or lot in these luxurious means of grace. When so many are overlooking their duty, it will not be surprising if those who appear to be by nature less fitted for the task, feel called upon to engage in it, and when they employ methods that correspond better with the tastes and habits of those whom they are seeking to win, than to the tastes of the cultivated. Mr. and Mrs. Booth with their 'salvation army' and their 'Hallelujah lasses seem really to be accomplishing a most important work among the degraded classes of Wales and of the north of England. It is very easy to criticize their methods. Every one that is converted through this agency is expected to become a worker for the Lord in some capacity or other; every prisoner is made a soldier and an enthusiastic one too, and what wonder if the conquest of the land goes forward with geometrically increasing speed. A few young women appear in a street and begin to sing hymns; they soon attract a crowd of men and women who would be attracted by no other or more decorous way of calling attention to the Gospel; these young women then lead their audience to some less exposed *place, still in the open air, and begin to tell what God has done for them and what he is* willing to do for others; afterwards they conduct their audience, now greatly swollen, to some hall where the Gospel is faithfully preached. Many who think it quite right to go to the circus or theatre and see women expose themselves in ways that are any thing but modest, severely denounce such procedings as these; but it is because there is no hope of *their* doing what they ought to, that these young women are compelled to do what in some respects they ought not to do. At all events we have abundant testimony to the good they are doing. At a public meeting held in Gateshead, the Mayor testified that police statistics gave evidence of a great change wrought among the lowest classes by this agency. We take the following from a letter signed J. C. Halliday in the *Christian* of May 1:

On arriving home from the recent Mildmay Conference, I found Newcastle invaded by some of those who call themselves "The Salvation Army." The publicans, policemen, pawnbrokers, and tobacconists, are losing customers on all hands. I was satisfied God was with them, and fell at once into their rough and ready ranks. I bless God for the peace and joy I have had to my own soul among them, but chiefly for what my eyes have seen and ears heard of the living miracles of God's hand through the weak young women, strong in faith and fearlessness, that are his instruments. The daily scenes of deep interest baffle all description, and, as of old, the time would fail me to tell of swearers, drunkards, backsliders, and others, that are converted and nightly praising God.

On Saturday night, a rent-collector, who has no pretensions to religion, testified warmly to a friend of mine in the meeting, that they are doing good, and he wished them all success, for he was getting in his rents where before he could not, and is here and there among the poor peole of Gateshead getting 6d. and 1s. towards old scores.

—We expect soon to hear of the result of the trial of the Rev. Dr. Talmage. Judging from the reports of the trial, so far as it has gone, we will be surprised if the verdict is not one of acquittal. An amicable settlement of the matters between Dr. Talmage and Mr. Hathaway, one of the principal witnesses against the accused, was brought about by the Moderator. Dr. T. said to the Presbytery: "I decline to attempt to vindicate my character at the expense of Mr. H. for whom I have only fraternal feelings" Mr. H. in reply used the same language concerning Dr. T. Here is a notice of Mrs. Talmage's testimony:

Being asked how her husband could write in a friendly vein to Mr. Remington, she said: Would it be allowable for me to relate some of Dr. Talmage's peculiarities? I will have to do that to make the matter clear to you. Dr. Talmage seems incapable of retaining remembrances of any wrong. I mean that he literally forgets it. If any one does him an injury, the next time he meets that person he says "Hallo, old fellow; how are you?" I have remonstrated with him often about it, and I told him that I did not think it was sincere. He said to me "I'm made that way. I can't remember to have been mad* at any one. It may be a fault, but would you advise me to try to overcome it?" I thought, and then it occurred to me that that was Christ's way, and I was glad that there was one person who could not only forgive, but forget. I doubt if you can find in the whole world a letter of Dr Talmage's which is not written in a friendly spirit. I have known him to write pretty severe letters and put them in his pocket, but I notice he always burns them before the end of the week.

—It is a fact that a gold medal was presented to Miss Cooke of the circus, and that this medal bore an inscription to the effect that it was presented by the Viceroy and other friends, and that the Viceroy was actually present when the presentation took place. But it is now stated by the private Secretary to His Excellency that the Viceroy had nothing to do with the presentation and did not know till afterwards that his name appeared in the inscription, and when he learned it ordered its removal. It appears that the inscription was engraved by Mesrs. Hamilton under instructions from Mr. Corbyn the Manager of the circus. The marvel is that any should have presumed to take such a liberty with His Excellency's name. It is good to learn that the Viceroy never authorized the inscription.

—Some time ago a meteoric stone fell in California with such force as to bury itself 8 feet in the ground; when dug out it was so hot that it could not be handled. It is calculated that more than a million of these stones enter our atmosphere during each revolution of the earth upon its axis. It is evident that this kind of cannonading would soon make havoc of the people, animals,

* Mad. American (in this connection) for angry.

edifices and plants upon the surface of our globe, were it not that the very speed with which they enter the atmosphere, causes them to ignite and turn to their original elements before they reach the surface of the earth. Our atmosphere thus becomes a mighty and effectual shield upon which this perpetual shower of fiery missiles is beating only to be extinguished. Shakespeare asks, are there no stones in heaven but what serve for the thunder? Yes, a good many, is the answer of modern discovery. Let us not be decieved however; a million seems an immense number, but it would only give one stone to a space containing 400 square miles; so that it would take a good many days to kill us all off. And in the course of 24 hours this globe of ours moves through a space of a million and a half of miles. These facts serve to qualify the remark of a recent writer that the entire solar domain is alive with meteors. If the solar space were replete with them, it would interfere with the transmission of light to us.

—THE report of the Mission of the Ch. M. Society in W. India for 1878, reminds us that the names of some well-known and much beloved missionaries have been removed from the effective list. Among these are the names of the Rev. Mr. and Mrs. Robertson who for the last forty years have had so much to do with the work of the Society in this Presidency, and who will long be remembered for their deep interest in the people of this country, their urbanity and great kindness to all classes. There is now little prospect of their returning to this country; may they long be spared to testify in other ways their interest in India, and to rejoice in the progress of the Lord's cause. Another very valuable laborer has been removed by death as our readers know. There is we believe some hope of the return of the Rev. Mr. and Mrs. Deimler. The Sind portion of this Mission is henceforth to be united to the diocese of Lahore and no longer to be reckoned as pertaining to the Western India Mission. There are five native ordained missionaries connected with this Mission; three of these were orginally Hindoos, one a Parsee, and one a Mahomedan. There were 28 adults baptized last year. viz. 11 at Aurungabad, 9 at Kurrachee, 5 at Malligaum, 2 at Nassick and 1 at Hyderabad. There are 1545 pupils in all the schools. Subscriptions in India Rs. 13,844; grants-in-aid Rs. 6,769. No less than 7 pupils of the Money school were matriculated last year. "Our schools," says the Rev. Mr. Carss, "are, as a rule, merely seminaries where the seeds of Divine truth are daily sown in faith and with prayer, not harvest-fields where the results of labour can be seen and enjoyed. In the higher classes the studies are so many and difficult that comparatively little interest is taken in the word of God. The excitement caused by approaching examinations seems to take away that quietness of mind which is necessary to an investigation of the claims of truth." But he is sure "that this and other mission schools will be found at last to have done a preparatory work, it may be, but yet a most important work in the evangelization of India." We hope to make other extracts from this report hereafter.

—A very painful impression has been produced by the news of the loss of the Br. India Str. *Ava*, shortly after leaving Calcutta. She was run into at 2 a. m., 80 miles from the Sandheads, by the ship *Brenhilda* and went down in 20 minutes. Nearly a hundred lives have thus been lost including the Captain. Captain Dickinson refused to avail himself of the opportunity of leaving the ship, preferring to abide in the ship with the unsaved. We have yet to learn how the collison occurred. It is agonizing to think of the hundred who went down with the ship, and who a few minutes before were without the slightest apprehension of danger, most of them sleeping quietly in their berths. It will doubtless be found that while a hundred elements of danger were carefully provided against, one point was neglected for a few minutes and at that point the danger came. Notwithstanding all the improvements effected by modern art in our communications, we have not yet reached the point nor does there appear any probability of our soon reaching it, where the traveller is justified in putting away the thought of danger.

—"THE most dismal duty of humanity is to explain, says Lord Beaconsfield. Hence the desirableness of adapting oneself to the mental calibre of those whom one addresses, to avoid the necessity of explanations. Hence also the desirableness of saying things that are true, even if they are not brilliant.

—THERE has been a strong prejudice in Great Britain against marriages with a deceased wife's sister. It appears to be passing away. The Prince of Wales has not refused to present a petition from some thousands of farmers in Norfolk asking for the removal of the legal disability. As we could never see that such marriages were prohibited in Scripture, it has always appeared to us an unjust thing to put a stigma on those who have entered into them. Every day there are marriages celebrated in which the most cruel sacrifices are made to filthy lucre, but the law reserves its indignation for those in which a man marries the sister of his deceased wife. The bill was thrown out by a majority of only 20. In 99 cases out of a hundred it may be any thing but advisable that a man should marry the sister of his deceased wife; in the hundredth case it may be the marriage most strongly recommended by all the circumstances. The *Standard* shows how sadly off the opposers are for arguments by the ridiculous insinuation that all the petitioners are feverishly desirous of marrying the sisters of their wives.

—IT is matter of thankfulness that Yakoob Khan has acceded to the proposals of the Indian Government and that there is a prospect of peace. There is still the question whether the Authority of Yakoob Khan to reign over the country will be recognized by the people of Affghanistan. And there are so many petty rulers in the land, accustomed to render the mere shadow of homage, that we may well question if the presence of a British force in the passes as a permanent institution will be accepted without frequent f nds. There is to be a line of telegraph to Cabool and we hope it will soon be continued beyond to Herat and Teheran.

—THE freedmen of Mississippi and Louisiana have come to the conclusion that they who were once their masters have still too much power to thwart and harass them and that it is but the shadow of liberty that they can hope for so long as they remain in those states. We do not wonder that they should despair of improvement and begin an exodus to Kansas or perhaps to some region beyond Kansas. It has been made too evident that the exercise of the liberty with which the Federal Government has invested them, brings upon them persecution of a deadly character from those who disapprove of the use they make of it. If they would consent to vote as their late masters wish, their would be no opposition to the exercise of their franchise; but in that case there would disappear even the shadow of liberty which they now have. What President Hayes has been contending for in his refusal to sign some laws which Congress have been bent on passing, was to protect the blacks so that they should not be compelled to vote contrary to their convictions. It is very sad that fifteen years have not sufficed to bring the whites and liberated blacks of the south into better harmony. The antagonism is even greater than in the days of slavery, for then the coloured people were without the consciousness of their rights. In many respects the negro race are better fitted to get their living in the states where they have always lived than in a state like Kansas where they will come into competition with white labour; but the injury resulting from their removal will fall more heavily upon the whites of the deserted states than upon them; and we have a faint hope that the latter may be brought to see that they have attempted to carry things with too high a hand. It shows what a mere sham the vote of the freedman is that at the present moment thers are in the United States Senate no less than 17 who were generals in the army that fought against the union, and only 4 who fought on the side of the Government.

—THE letter from a Cowley friar in the *Rock*, referred to in our last, was crowded out last week, but appears in our present issue. Since it appeared in the *Rock* the Cowley superior has denied that it emanates from any of his confraternity, appealing to the initials which, he says, are not those of any Cowley father. Few persons supposed that they were; the same desire for secrecy that caused the writer not to append his name, influenced him in adopting the initials. But the letter is evidently from somebody that the party to whom it was sent was acquainted with, and had conversations with. The church of England chaplain testifies to the genuineness of the copy.

—AMONG other events of the week we may mention the appointment of Sir Garnet Wolseley to command the force in Natal, in supersession of Lord Chelmsford; and the setting in of the monsoon at Bombay, some weeks earlier than usual. It will not be surprising, however, if we have a long break in June.

THE fact that a gospel has been provided and is commanded to be preached to every creature, implies that men have already stood at the bar of God, in a sense, and been judged and condemned. For the Gospel is a method of salvation, and salvation is for those who are lost. To all who understand what the Gospel is, the offer of eternal life to those who believe, it is sufficiently evident that mankind have been already judged as regards their own righteousness and their ability to attain to righteousness. No man can truly believe on the Lord Jesus without a virtual acknowledgment that he is helpless

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as regards any power to set himself right with God. This is plainly brought out by the Apostle Paul in the epistle to the Romans ch. v. "As by the offence of one judgment came upon all men to condemnation; even so by the rigbteousness of one the free gift came upon all men unto justification of life." In chs. i and ii he shows that all men have sinned against the light given them whether the light of revelation or the light of nature, and are consequently under condemnation. They are moral bankrupts and the reception of the Gospel is an open admission that the life has been an absolute failure; it is the filing of an insolvent's schedule showing an indebtedness of ten thousand talents and nothing in the way of assets. It differs however from ordinary cases of pecuniary insolvency, inasmuch as Christ has paid the debt for the sinner. And it differs also in this respect, that the sinner not only receives forgiveness through Christ, but looks to him for the capital with which he is to trade hereafter; relies upon him for the ability and inclination to meet all future demands. Many in these days are quarreling with the future judgment of God, the doom that is to be pronounced upon the impenitent, and consider not that judgment has already passed upon all men and that the acceptance of the Gospel is an acknowledgment that you, in common with all men, are irrevocably condemned as regards your past life and as regards your ability to get right with God. Christ came to save those that are lost, and none others are saved. There is no such thing as trusting in Christ without an abjuration of your own *righteousness, present and prospective. How little is this understood; how many* in Christendom imagine themselves Christians, who have never thought of taking up any such position as that of hopeless bankruptcy. The Gospel is just as much a sentence of condemnation upon ourselves as it is a revelation of mercy in Christ. And what it declares concerning him who embraces it, it declares concerning every member of the human family. Nor does the Gospel say more than the heart of every man will tell him if he be sincerely willing to receive its testimony. Says Paul in Romans: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself, for thou that judgest doeth the same things." Every man in every community, no matter how ignorant of religious truth, condemns his neighbours, which shows that he is acquainted with the law that requires men to love one another and seek one another's welfare; and if his heart were sincere, he would apply the law to himself before he applied it to them. The heathen acknowledge their obligation to love one another; we have asked them a thousand *times* and always with the same result, a ready admission on their part, that such is their duty. So that every man is daily declaring his own condemnation. Now, instead of quarreling with the future judgment of God, and trying to make it appear that it would be unjust to condemn sinners to that banishment from the presence of God which they have been choosing every hour of their life, how much more reasonable would it be to consider the fact that we are already under condemnation and that our doom is sealed except we avail ourselves of the divinely munificent offer of eternal life in Christ, made to every one to whom the Gospel comes.

We have received a copy of the following prospectus of a school established at Panchgani:—

Master and Mistress—Rev. Albert Young, of Regent's Park College, London, and late Pastor of Bellasis Road Church, Bombay, and Mrs. Young.

A boys' and girls' school for boarders and day scholars will be opened on the 2nd June, at Panchgani under the above management. The want of such a hill school for the children of the Bombay Presidency has been long and widely felt, and it is hoped that this want will be permanently supplied by the school now to be established.

The desirability of establishing at Panchgani a general school for the children of European and Eurasian parents has been urged in a recently published Minute of H. E. the Governor. It is well-known that this is the most suitable station in the Presidency for such an institution. It is about 12 miles from Mahableshvar, and shares its coolness, while the rainfall being small, renders it a pleasant residence during the monsoon.

A convenient bangalow ("Claremont House") has been secured, with suitable accommodation for boarders. The instruction given will be in accordance with the standards prescribed by the Government Education Department, and pupils will be prepared for the University entrance examination. Special attention and care will be given to the moral and religious training of the children, which will be of a thoroughly Protestant and unsectarian character.

Mrs. Young a certificated pupil of Sir Julias Benedict, and approved by Charles Halle, will teach the pianoforte, and singing if required.

Reference is made to a number of well-known gentlemen in this Presidency. We understand that there is already the prospect of a large number of pupils. The charge for boarders under 10 years, is Rs. 40 a month; over 10 years, Rs. 45. Address Rev. A. Young, Claremont House, Panchgani.

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SATURDAY, MAY 31, 1879.

INSTANTANEOUS SANCTIFICATION.

We have been asked to say how far we agree with Miss Smiley's opinion on the subject of entire sanctification extracted in our issue of the 3d ult., in these words: "The system which teaches that entire sanctification is an instantaneous work, has the feeblest support from Scripture, either as to the doctrine or the phraseology." Perhaps the majority of Christians in evangelical churches believe that entire sanctification is the work of an instant; they believe that this consummation takes place in the article of death. They believe that in whatever degree the believer falls short of being entirely sanctified, he is fully sanctified in the moment when his spirit is summoned from earth to heaven. Now if the testimony of Scripture is to the effect that there is no such thing as instant sanctification, this hope so generally entertained must be a delusive one. If on the other hand, Scripture teaches that sanctification must always and under all circumstances be a gradual thing, then there is a sad look out for those who have put off the hope of this blessing to their last moment.

What Miss Smiley really meant to discountenance is, we suppose, the idea that Christians in health, with no particular indication of approaching removal, can be suddenly introduced into a state in which they shall be kept from sinning. Miss Smiley thinks this idea has the feeblest support from Scripture; but she goes on to argue against it from its effects. "The poor soul, once beguiled into self deception, and the assertion of claims which cannot be soberly sustained, is driven to presumption or to despair." Here she takes for granted that the doctrine is a wrong one, and that the belief in it must be self-deception; it is unnecessary to show that the effect of self deception must be disastrous. But take the case of a person who understands what the will of the Lord is, viz. that he should love God with all the heart, and his neighbour as himself, and who knows what is implied in this; who believes that the Spirit of God is ready to shed this love abroad in his heart, and to do so continually, and who believes that Christ is made of God unto us sanctification, aye, entire sanctification; who consecrates himself without reserve to the Lord to be dealt with according to his good pleasure; and who, with hungering and thirsting, waits upon the Lord for this blessing; and in some good hour, realizing his own inability and depravity and dependence on the Lord, accepts him as he is presented in the Scriptures, as able to save unto the uttermost all who come unto God through him. In the twinkling of an eye this person discovers in Christ all the fulness that he has been seeking and realizes that it is all his by faith and while he believes. He is suddenly made aware of the fulness of the divine power of the Spirit, and rejoices with joy unspeakable that his poor will is backed by the mighty will of God potentially in him, so that he may always expect to overcome through him that loves him. During previous months and years perhaps, many precious discoveries of Christ were made to him; but that discovery whereby he was made to realize that he had practically present with him, in Christ, all that he needs or can need, this discovery was the work of a moment, just as when the disciples, on the Mount of Transfiguration, suddenly saw the glory of the only-begotten Son of God. What room is here for self-deception? The question relates to the manifestation of Christ to our soul as all-sufficient for all possible needs; any movement in the direction of presumption or despair, would at once advise the individual that he is losing the love of God out of his heart. If however a man believes that at the moment when he thus discovers the glorious fulness of Christ covering all his needs, his own nature is so transformed that he shall be able to live on in the enjoyment of the same blessing without any particular watchfulness or effort or self-discipline, it is quite possible, nay most certain, that the experience will pass away, and he will soon get into the road that leads to presumption or that which leads to despair. But the failure here is to be attributed not to the doctrine of immediate sanctification, but to the wrong conception of it entertained by the seeker. We believe that we stand by faith as regards justification or sanctification. There is none good but one, that is, God. Thou only are holy. The sufficiency of the branch is in the vine. When I am weak then am I strong, says Paul. With-

out him we can do nothing. We live by the faith of the Son of God, in such a sense that we derive from him, from moment to moment, the grace and strength we need. I can of mine own self do nothing, apart from God nothing, says Christ and he is in this our example. People cannot understand this momentary transfusion of character, by momentary faith in Christ, but neither can they understand the momentary transfusion of virtue from the vine to the branch, or from the heart to the extremities, and our union with Christ is like the union of the body to the head.

Our position then is this. Christians may be a long time making advances in the discovery of Christ's sufficiency; but if they have faith to seek it, and are not hindered by wrong ideas of the matter, there will come a moment when it shall seem as though scales fell from their eyes, and they became gloriously aware of the perfect sufficiency of Christ to all the demands of their being. Let them then continue in the exercise of this faith looking unto Jesus in all things and never unto themselves, placing no dependence upon what they have already received except as an indication of what they are to do, and, laying hold upon the promise 'unto him that hath shall be given' let them press forward into new experience of the love of God. "Now unto him THAT IS ABLE to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only-wise God our Saviour, be glory and majesty, dominion and power, both now and ever, amen."

REMINISCENCES. XXI.

CONTINUATION of the journal, April, 1839.

"The Steamer anchored at Genoa at dusk. The next morning I enjoyed the view of this city styled *La Superba*, once so *fiére* and powerful, and did not long delay disembarcation. Strolled the entire day with half a dozen companions from the boat, with the shabby professor for a cicerone, and looked again and again with admiration upon the palaces of the *Strada nuova* and *nuovissima*. They are all beautiful edifices externally and all dissimilar. We did not cease to laud the boldness and elegance of the portals, their lofty plafonds, their facades simple and grandiose. The Palace of the Doges particularly mode a strong impression. Its Grecian facade, its beautiful staircase, the grand senate-chamber 120 ft. long, 60 in height, without central supports, as tasteful in its accessories as grand in its design, detained us long. [We omit notices of churches, galleries, &c.]

The next morning at Leghorn. Rambled about the city which I had previously visited, and embarked in the evening. The engineer of the boat was an Englishman (as are all the engineers of the steamboats in this part of the world) and is an intelligent man and quite companionable. Many amusing conversations with him. Left my shabby professor at Civita Vecchia next day with considerable regret. C. V. contains nothing but a pack of miserable Romans, *deguenillés* but admirable in their attitudes; all *drapés* in their bags. Arrived this morning, April 8, at Naples. Was in the gulf of Gaeta at daybreak. Left Ischia on our right; our regards lingered on Procida, even when Cape Misenum, the bay of Naples and Vesu were in sight. These Italians, how droll they are, but I like them. And this same Neapolitan sky has been playing me a *mauvais tour*. In ecstacies this morning before the pale silvery blue of its horizon, and in a rage with the cold rain which descended in torrents this afternoon. But a fine brass band has restored me to good humor, this evening.

9th. Visited the picture galleries of the *Museo Borbonico*. Admired the Giordanos and a few others of the Neapolitan school; but in the room of the masterpieces could not sufficiently gaze upon some, as e. g. the Magdalen of Titian, Corregio's Manege of St. Catharine, Domenichino's Angel protecting the soul, a divine picture, Carracci's Rinaldo and Armida, two Holy families of Raphael, a Magdalen of Guercino and others. Last and not least, the Danae of Titian which I prefer to his Venus in the Tribune. After that, the hall of bronzes, magnificent collection. I noticed with particular admiration a drunken fawn, a sleeping fawn, a Mercury reposing, and an equestrian Alexander. I think the ancients greatly excelled us in their horses. Never saw a modern statue of a horse that bore any particular resemblance to that animal. Visited the gallery of statues, and distinguished particularly two dying warriors, an equestrian Balbus, (the horse admirable,) a Ganymede &c. &c. The Flora is a magnificent work of art. In spite of her immense proportions there is something in her pose which conveys the impression of the utmost lightness and buoyancy; her tunic of gauze is excellently represented. Was last evening at San Carlos, and heard Romeo and Giuletta, the part of Romeo admirably sung and acted by a Signora Pixis, a *debutante*, the finest contralto I ever heard. Has quite a pleasing countenance, reminding me of Annibal Caracci's angels."

The casual reader may need to be advised that the traveller whose jottings are here given was an unconverted man unacquainted with God, a disbeliever in Christ, knowing nothing but the present life, seeking pleasure and to some extent finding it in the things mentioned, because he was unacquained with the secret of happiness. The marvel is that among all the wonders of art or of nature which passed before him he never distinguished a still small voice saying, Have you no homage and no confidence for Him by whom all things were made, who gave to the artist his sense of beauty and the skill feebly and remotely to imitate the beauty and grandeur of nature?

"12. Went to Pompeii yesterday; the King being there to witness some excavations, were unable to visit certain quarters. Returned home not much satisfied with the visit. Pompeii is at the Museum. It has been ransacked of every thing of interest and we see only naked walls and some rather insignificant columns. The theatres are interesting to one who has never seen them. Was infinitely more pleased this morning with the inspection of Pompeian frescoes at the Studii. One delighted me so that I could scarcely take my eyes from it viz. the Sacrifice of Iphigenia. The father on the left, covering his face with his cloak, the two persons bearing Iphigenia who are admirable; a priest on the right. It is so excellently painted that in viewing it, we almost expect to see the scene change. The group in the centre is so full of life, their countenances so expressive of sorrow and pity, their pose and action convey so well the idea of movement, that it is quite illusive. The chamber of *Oggetti prezziosi* contains a sardonic agate with a beautifully cut apotheosis. Many fine cameos, sandals, dried figs, honey, grains, dresses, ornaments from Pompeii and Herculaneum. Visited the hall of the Papyris and learned the method by which they unrol and read them, which is of the simplest. To render the letters legible they paste some bladder upon them. They have unrolled many MSS. all of Philomedes (if I remember rightly) upon Jurisprudence, Painting, Music &c. All are republished with a Latin translation.

15. "When to the Fiorentini, Saturday. The Italian theatre of the present day consists of nothing but translations from the French, consequently their drama is at a deplorable ebb. Saw the repetition of Romeo and Juliet, Friday, with increased delight. That Pixis will become a Malibran. Last year a ballet upon the subject of Faust was got up at enormous expense; but after a few nights' representation, it was withdrawn by order of the Government. The Neapolitans in their simplicity took it all for matter of fact, and the King does not wish to nourish their superstitious creeds. At a soirée last evening met a gentleman who informed me that a journey to Girgenti (Agrigentum) is just now impracticable on account of the bad roads and brigands. Mount Etna is only visitable in the month of August; the snows at present prevent any ascent above half of the way. Saw a fight between two priests this morning which amused me considerably. One was at tha door of a church conversing intently with two laymen, when another, the superior perhaps, came upon him unawares and attacked him most vigorously with hands and feet; the other resisted, and then *exeunt amnes*, the high priest dragging into the church the low one, where they did not discontinue their vociferations or pugilistic essays. The Manchester commission merchant whose company replaced that of my Auxerrois professor, has gone; and I am quite alone the last day or two. I regret being alone when travelling only because my native laziness dominates me too much, and I leave unseen many things which, with a companion, I would certainly visit.

"Syra, April 30. Am rather behindhand with my journal; am to blame for not having brought it up at Malta; but I will make a desperate attack upon my memory and recover as much as possible. Saw at Naples a review of the National Guards by the King. The *Lazzaroni* were very busy in emptying my pockets during my stay in Naples; they did not keep their hands out even after they had emptied them. 16, 9 a. m. I was aboard the San Wenefrede and ere long was out of the Bay of Naples. A headache did not help me to murder the heavy hours. In the evening, enjoyed the scene. The young moon whose rays hardly outshone those of the stars, the undisturbed sea, the phosphor foam, encompassing the vessel, the tranquillity, it was delightful. May I. Entered, into conversation with a Russian gentlemen whose society was afterwards a source of considerable *agrement* to me. Towards nightfall, we passed the Faro and Scylla and ere long I stood on Sicilian terra firma. Dined with the Ch. Baron de G. my Russian friend, and to the theatre where I was much irritated by the glances shot from a pair of dark eyes at a young man in the pit, and came away in disgust. Morning, bright and early, strolled about the town (Messina.) What pleased me most was the view from a villa on an eminence at the back part of the town. I always experience a delicious *bien etre* in a garden well laid out, planted and situated."

INTERNATIONAL BIBLE STUDY.

June 8th, 1879. *Psalm* XXXII. 1—11.

OUR subject is the blessedness of being forgiven. He whose sins have not been forgiven, may have every thing that men commonly desire, and have it in extraordinary measure, yet is he not blessed, not happy, not a person to be envied. Lazarus is friendless, houseless, famished, diseased, the offscouring of all things; he at whose gate he lies has immense wealth, influence, power, he may even have great intellectual gifts and write books that will carry his renown to distant lands, yet inasmuch as his sins have not been forgiven he is simply a pampered victim, daily drawing nearer to the place of torment, while for Lazarus there is a convoy of angels to convey him to the place of honour among the just made perfect. Of what avail to you to have the praises of men for a little hour, if in a fast

hastening moment, you are summoned to the bar of an angry God? Have you been forgiven? Has God notified to you the pardon of your sins, by the gift of his Holy Spirit? Then rejoice and be exceeding glad, even if the whole world be against you. We have then here the voice of infinite wisdom assuring us that no man can reasonably be happy in this world unless he knows assuredly that his sins have been blotted out. And every thing that unforgiven men call happiness should be regarded by them as inimical, because it tends to keep them ignorant of their real need. Men insist that they have enjoyment in the things that they are pursuing; so much the worst for them; these blandishments tend to hide from them the fact they are unforgiven. We need the Lord to tell us what is true happiness and what is false. When the French had entered Moscow, and had taken possession of the palaces and begun to make merry, to drink and to dance, the alarm of fire was raised; soon the flames were perceived on every side; but some of the carousers continued their festive dance till the opportunity of escape was gone forever. So with sinners, who refuse to give heed to the Gospel declaring that apart from faith in Christ there is no blessedness for sinners.

"In whose spirit there is no guile." This shows that when the Lord forgives, when iniquity is no longer imputed, then it is also taken from the heart. Some flatter themselves that God does not see them as they are, but as Christ is. They have a very inadequate basis for their faith. The branch that is in the vine must partake of the nature of the Vine; and if the husbandman does not see it as it is, how can he prune it? The righteousness of Christ is the sole ground of our confidence; but when we confide in it, we experience its power in ourselves, bringing us into conformity to Christ. "There is forgiveness with thee that thou mayest be feared."

"Thy hand was heavy upon me." 4. In order to know the blessedness of forgiveness, we need to know the condemnation of sin. And we make a great mistake if we turn away our ear from the teaching that would make us acquainted with our guilt. The law is a schoolmaster to show us our need of Christ, and lead us to him.

"I acknowledged my sin unto thee." 5. Where there is true contrition, there will be a readiness to acknowledge one's sins; if we have injured our fellow-men, we will acknowledge the thing to them; when we come to the Lord with our acknowledgments he provee us by sending us to those whom we have injured among men. If our repentance be sincere we will not be content till we have acknowledged our trespasses to those against whom we have committed them. But as for a secret relation of them to a priest, there is nothing of the kind commanded. The Psalmist is quite willing that all should understand how matters stand between him and God. 6. He would wish it for the sake of others that they may be inspired with confidence 7. How many blessed things accompany forgiveness of sin. God himself is thy hiding-place; thy life is hid with Christ in God. They put the apostles in prison and sent the next morning to bid them appear before them and lo! they were not to be found; the Lord had hid them. Peter was thus preserved from trouble and compassed about with songs of deliverance, in the house of Mary the mother of Mark. Jesus is our Leader and there is that happy intelligence between him and the believer that the latter easily perceives his will, and hastens joyously forward in the path of the Lord.

RITUALISM.

(Communicated.)

In a recent issue of the *Bombay Guardian* I notice your remarks on the three states of Ritualism. It seems to me the only condition necessary for *them all* to come out fully in the *minds of the people*. As soon as the people have become *thoroughly blinded*, they will show themselves in their real colors. All that can be done, is being done, to bring this state about. Many of the people believe in that myth Apostolical Succession, who a year ago had no faith in such presumption. That point fully established, they have but to go on step by step until the people are fully under their Priestly sway. Everywhere you see the advance slowly yet surely going on: so slowly in some instances as to be scarcely perceptible. Their tracts, and books are *carefully* circulated; some of which are bold and out-spoken as to praying for souls of the dead. Priestly absolution, Transubstantiation &c. Others are not so bold, but under cover of some things real, and good, their pernicious doctrines are set forth. What to do to counteract this flood of evil, should engage the attention of every earnest Christian. Many look upon this matter with little or no concern. They think a little irregularity is of no real consequence, they become alarmed only when they see the system in full play.

The Ritualists are wise, they will know that their success depends upon their careful and slow advances. They are in a caterpillar state only for a time, they soon pass into the crysalid state, then out fully and completely into the painted, tinted, gandog butterfly, and will afford their followers about as much real satisfaction as a butterfly does the boy when he has succeeded in making it a captive.

ALATTICA.

CORRESPONDENCE.

"THE CHRISTIAN ORPHANAGE"

Goolburga.

To the Editor of the Bombay Guardian.

SIR,—A little more than a month has taken away 8 of our 50 little orphans, who were too far gone for recovery even with good food and abundant care.

Two more have been added at Goolburga. The Lord has been abundant in goodness toward us and our labor.

Since March 12, Rs. 414 have been given us, enough for all our needs. We have been led in view of the large number of children parentless and friendless at different points along the Railway, to ask the Lord to make it possible for us to take under Gospel shelter at least 100.

We rejoice at this writing to record that the Lord has so led the way that as soon as quarters can be erected we shall muster 100 orphans.

It may be well to record some of the omens that have given us the "assurance" that leads. First, God's readiness to hear and answer our prayer for every need thus far.

Second. He has enabled us to secure a plantation site of about 30 acres not far from the Railway Station.

Third. One of God's servants has expressed himself as ready to be drawn upon monthly to the extent of Rs. 150 if needed, while an unknown friend wrote us of Rs. 5 per month to come.

Fourth. The real interest of faith we find among many of God's people.

Our hearts are filled with gracious assurance of God's will in the matter.

Three small Buildings are now under construction on the land secured, to be substantially built of mud and stone and thatch roofed, one for the boys, one for the girls, a third between these for stores and the home of that woman whom the Lord may send to labor teaching them Jesus.

These Buildings will cost about 600 Rs.

If any one ask if there is yet any sufferers, I may say that a large number of children and others are to be seen begging about Goolburga, more than since last year.

At Shahabad at 9 a.m. between 30 and 40 nearly one half children were along-side the train crying for the pittances kind hands threw them from the train windows.

At Adoni the Sheristadar informed me that whereas there had been a reduction in the numbers of the needy between my first and socond visit, now since my last there had been a steady increase till that day (Saturday 24th), the total number of all ages reached nearly 1000, of whom over 200 were children, of whom nearly 100 were supposed to be parentless. He said he hoped I would come and take more of the poor creatures. At Gooty station a number are daily at the train in spite of the police.

As indicated above, as soon as our Buildings can be made ready, we shall gather about 30 purely orphans between Goolburga and Shahabad and about as many more from Adoni.

Thus far we presume many have regarded our work as a "famine measure." But we now put the matter under the more definite management of a volunteer committee (to be later announced) and we don the name of "The Christian Orphanage."

Unless the Lord should very manifestly lead, we cannot go beyond 100 orphans. Yet if the Lord should indicate His will as clearly as thus far, we should be ready not to be "disobedient into the heavenly vision" as long as starving orphans greet our eyes along the Line of Railway covered by our work.

A lady missionary in India writes desirous of gathering into a "Christian fold" a number of these needy poor.

She like ourselves has no other bank but faith. We would ask God's people to pray that the Lord's hand may be opened to this laborer.

Two reasons assigned by her for desiring to enter this labor are worthy of mention. First, to enlist the sympathy of English speaking people for the heathen. Second, to confound the unbelief which we are surrounded with in the church and out of it.

Any one wishing to assist this lady to do this work, may address Miss Jennie Frow at Ellichpoor.

Doubtless, friends will say it is too early for us to decide much concerning the susceptibility of these little children for Christian teaching. But we must say, we have never seen any more ability or readiness to receive the spiritual knowledge of Jesus among an equal number of children in Anglo-Saxon society. This is much of a surprise to us. There is some thing in the "Revelation of Jesus Christ" suited to the conscious apprehension of all our race. God knew our wants and provided a suitable Saviour, and salvation. The Lord is blessing these little ones spiritually daily. The fact that the teaching must be all oral is not so great a bar as we anticipated. God gives them a disposition somewhat unusual to appreciate what is being done for them. They try to help themselves. They suggested the dismissal of the paid cook and now they do all their own grinding and cooking &c. We ask your prayers "of faith" for the early conversion of these little ones. We think the Lord is hearing us for a Christian woman to teach these little ones of Jesus and otherwise care for them.

Our hearts are filled with joy. Our love for the heathen is much increased. Many of our

people see the claims of the heathen upon us, as God's people, in a new light. We believe the faith and love of many Christian people along the Railway toward our heathen neighbors is being much enlarged. In this we much rejoice. Our work of love may be but one ray of heat in honey-combing the great iceberg of heathenism. In this we joy with a much enlarged faith in God's unfailing promises. We go on "*looking up.*"

Aught of the Lord's treasure to assist may be sent as hitherto. We deem it needful that our "Orphanage" be put under more definite management; thus our decision to assume a committee management.

We have tried to be very conscientious in the use of this "sacred money" as stewards unto God. If any servant of God "hath a willing heart" here is an open door. With every Rupee we can save life and possibly souls. If the Lord gave us funds we could gather at least 200 children. The work is the Lord's, "where He leads we will follow."

"Brethern pray for us."

May 26, 79. C. B. Ward,
Bellary.

NOTICE.

Received for the Famine relief under Rev. C. B. Ward, from *Durat Amor Dei*, Rs. 50; from 'our' Fund Rs. 5; Friend, Poona, monthly, Rs. 5; Sholapore, through J. H. Rs. 10.

Epitome of News.

Saturday, May 24.

—*Bombay Gazette*, London, 23: "The Indian Budget shows an annual reduction in the public expenditure of one million sterling, and provides for a future annual outlay upon reproductive works of two-and-a half millions to be borrowed in India. In future the number of English Civilians is to be sensibly reduced, while an increased proportion of natives are to be admitted to the higher offices under Government. The Viceroy's scheme for altering the Indian currency hss been rejected. The power to borrow five millions is to be held in reserve, so as to be available when there is no sufficient demand for Council drafts, but the power will not probably be required at present."

—By an earthquake near Tauris, at the end of March, twenty-one villages were totally destroyed, 54 greatly damaged, 922 persons killed, together with 2,660 sheep, 1,125 oxen, 124 horses, and 55 camels. The centre of the disturbances was the mountain of Bousgouche.

Monday, May 26.

—*Times of India*; Mandalay: It is now authenticated that the young son of the Thainee Princess, one of the Queens of the late King, has been murdered since Mr. Shaw's threat during the wholesale massacres, that if any more murders took place he would haul down the British flag. It is also known tolerably accurately that the Thainee Princess is now suffering tortures, if she is not already killed. The information which reaches the outside world describes the King as still intensely bellicose. The fact is the Burmese difficulty is not over yet, however sullenly quiet things may appear on the surface. The Italian Government has directed Signor Andreino, the Italian Consul in Mandalay, to protest against the recent massacres, and to state that the occurrence of such crimes must sensibly diminish the warmth of the relations that have hitherto existed between the Italian and Burmese Governments.

—Since Friday evening, a heavy gale has prevailed in Bombay, which has done some amount of damage to the shipping in the harbour.

—At Cochin, Calicut, Tellicherry and other points on the coast, there has been bad weather, and some wrecks hav resulted.

—674 adult Natives were baptized last year by the Am. Ev. Lutheran Mission at Guntoor.

—*Watchman*: "There is a great opening just now for evangelistic services throughout France. The people are athirst for the Word of Life. Wherever rooms are opened for the simple preaching of the Gospel they are crowded to overflowing."

It is in contemplation to establish an observatory on Mount Etna, and the work of constructing it will probably be commenced in the month of June next. A site has been selected at the Casa degl' Inglesi, 9,652 feet above the level of the sea.

A committee has been formed for the erection of a memorial statue to William Tyndale, the First English translator of the Bible, on the Thames Embankment, in London where a site has been granted by the Metropolitan Board of Works. The total expense will be from £3,000 to £4,000.

M. Van Volxem, in a letter addressed to the Geographical Society of Paris, claims to have discovered near Petrovsk, on the Caspian, a raised beach at an elevation of about 290 feet above the present level of that inland sea.

Bishop Raess, of Strasburg, who is now at Rome, has just completed a work of fifteen volumes on all the conversions from Protestantism to Romanism.

Professor Virchow has written to Berlin that he was present at the exhumation of a treasure, consisting of articles of gold, by Dr. Schliemann, in the Troad, and that he is now in a position fully to confirm the truth of Dr. Schliemann's statements.

Only 92 of the 209 colliers recently entombed at Frameries, Belgium, have escaped. Forty-seven bodies have been recovered, but the bringing up of the remainder is retarted by the ruins and water.

At the engagement between Chilian and Bolivian troops at Calama on the 23rd of March, the Bolivian general and several officers and men were taken prisoners, and the rest of Bolivian forces fled towards Cobija.

M. Jules Favre is occasionally writing newspaper articles in defence of the Protestant faith.

—The *Rock* gives the following statement respecting the incomes of the several societies for the last financial year, and for that of ten years since, the latter being represented by the figures in brackets: Church Missionary Society, £202,629 [£152,388]; British and Foreign Bible Society—Free Income, £107,386 [£93,898]; sales, £104,141 [£85,819]; Irish Church Mission, £21,380 [£24,445]; Society for the Propagation of the Gospel, £145,240 [£103,132]; Society for Promoting the Employment of Additional Curates, £74,330 [£55,123]; Society for Promoting Christianity among the Jews, £35,480 [£36,029]; Church Pastoral-Aid Society, £50,496 [£57,019].

—Messrs. Comber, Crudgington, Hartland, and Bentley, the four gentlemen selected by the Baptist Missionary Society to proceed to Congo, sailed for the West Coast of Africa on Saturday, in the steamer *Volta*, from Liverpool.

—Dr. J. Mullens, the foreign secretary of the London Missionary Society, is about to undertake a journey of considerable importance in Eastern Africa. He proceeds, in the first instance, to Zanzibar, whence he will go to Ujiji on Lake Tanganyika, where a party despatched by his sooicty have recently formed a settlement.

—The city of Paris has withdrawn the 30,000f. it formerly gave to supplement the salaries of pastors; also the 40,000f. or 50,000f. given hitherto from the produce of funeral revenues; and shortly the 30,000f. or thereabouts paid to support Protestant schools will be withdrawn. While many deplore this sudden collapse of funds, others rejoice in it, as a step in the right direction, throwing the Church on its own resources, and giving it the opportunity of liberally disbursing for the Lord's sake. At the same time it may be a gradual approach towards self-government.

—*Bombay Gazette*; Calcutta, 25: The B. I. S. N. Co.'s s. s. Ava. Captain Dickinson, outward bound, was run into by the ship Brenhilda at 2 o'clock on Saturday morning, eighty miles from the Sandheads. She filled and sank in twenty minutes. The captain, doctor, purser, and Simpson, a first class passenger, some second class passengers, most of the deck passengers, and crew were lost. The other first class passengers and ship's officers were saved in three boats of the Ava, taken on board the Brenhilda, and brought here this evening. The Brenhilda had her bows stove in and bow compartment filled. Captain Dickinson refused to leave his steamer and was last seen on the bridge. Nearly a hundred lives have been lost. The night was clear, with a heavy swell. The second officer was in charge of the steamer, and a native was steering.

Tuesday, May 27.

—*Times of India*: Yesterday morning, about three o'clock, a storm of great violence broke over Bombay. The rain was exceedingly heavy, and was accompanied by heavy claps of thunder and frequent lightning. The wind blew a perfect hurricane at the time, and for upwards of an hour there was intense atmospherical disturbance. About thirty native vessels and boats have been reported to the police as lost in the harbour during the heavy gale and storm of yesterday morning.

—Ch. Bradford, of H. M.'s 7th Fusiliers, was drowned on Sunday, while trying to get some cotton bales out of the water.

—A house in New Nagpada was set fire to by the lightning. Mr. Price of the Police was seriously injured while attempting to subdue the fire.

—*Times of India*; Peshawar, 26: The Treaty of Peace has been signed to-day at Safed Sang by Ameer Yakoob Khan and our Envoy, Major Cavagnari. The Ameer returns immediately to Cabul accompanied by Major Cavagnari, whose escort will consist of both battalions of the Guide Corps and a detachment of European Infantry. Lundi Kotal will be our furthest frontier station in future.

—"Junagardh, April 25.—The outlaw Hatee and his follower Salimahomed have both been killed, and one Sallay has been wounded by Police Superintendent Din Mahomed."

—During the ensuing moonsoon the overland mail steamers of the P. and O. S. N. Company will leave every Friday at 5 p.m.. commencing from Friday, 30th instant.

—The *Saturday Review* is unable at present to trace any symptoms of a decline in the popularity of racing. Last season as much as £225,000 was given to be run for, in addition to the stakes, and as race committees do not usually offer prizes from purely philanthropic motives, it may readily be supposed that immense sums must be received from the spectators of races to make such an investment profitable.

—*Bombay Gazette*: "We are sorry to hear that Sir Richard Temple had a fall from his horse the other day at Kolhapur, where His Excellency is still detained.

—We learn that a dacoity on a small scale was committed on Friday last at the village of Posree, about six miles from Pullespay in the Panvel taluka. The dacoits were some twenty in number, and they plundered the house of an Inamdar of Posree of proporty of the value of about Rs. 1,500.

—*Standard*: "The Rev. George Smith, aware of the approach of the enemy at Rorke's Drift—when there was time to fly—preferred to remain when death was before him. Through the night of the attack he lent his gallant help to our soldiers; and yet again he held his life of small account, when as one of Major Black's little band, he volunteered to

search for the bodies of Lieutants Melville and Caghill, that they might, receive, as they did receive, christian burial at his hands. They were buried, where they fell, with the Queen's colours.

—The following from the pen of Dr. Jessup of Beyrut, appeared in the *N. Y. Tribune*: The city of Zatoon has a population of 10,000 nominal Christians, who were goaded into open rebellion by the extortion and oppression of the Turks. They took the power in their own hands, destroyed the prison, and defied the authorities. They proved too strong for their oppressors, and held themselves ready to defend themselves against the Turkish soldiers. The English Consul and the Turkish Governor-General of Aleppo telegraphed Mr. Marden, the American missionary, to adjust the difficulties, and immediately he started for Zatoon, which is thirty-six miles distant, and situated high up among the wild peaks of Taurus. The way was infested with Circassian robbers. The troops furnished by the Turkish Government as his guards, were sent back by him, and he proceeded upon his difficult errand with only two friendly attendants. Mr. Marden negotiated successfully between the Christian insurgents and the Turkish Government, and restored peace to Zatoon and the surrounding country. And what is most important of all, he secured the discharge of the old offensive ruler of the region, and the actual appointment of a Christian man as Government Agent until a suitable Governor could be found. Plans for a new system of taxation have been already adopted, a general amnesty for political prisoners is being arranged, and both the English Consul and the Governor-General of Aleppo have issued an official note thanking the American missionary for his successful negotiations in the interests of peace and the saving of Zatoon.

Wednesday, May 28.

—*Advance*; London: A cheering sign in the social and moral heavens in the United Kingdom, but seen more especially in England, is that the temperance cause is making an advance movement in almost every direction. The immediate occasion is the great increase of druukenness consequent upon an act of Parliament passed soon after Lord Beaconsfield came into power—in fulfillment, it is said, of a promise made to get votes—and in which, as a London daily puts it, "ginshops" are allowed to be opened longer, "so as greatly to extend the hours of alcoholic delectation." This has caused a reaction, and now the better classes are using all proper means to awaken the people, so that the next House of Commons, soon to be chosen, may restore the license act in force under Mr. Gladstone's administration, or get a "local option" passed of still greater stringency.

—*Bombay Gazette*: "So far from the gangs being made up of men who have been driven to the jungles by distress or starvation, it has been proved that many possessed means and property of no little value, while not a few held land, and here again, in short, has no single case been discovered, whereby the dacoit was known to be suffering from previous distress."

—At the Victoria Gardens fête on Monday, a lady received injuries from a rocket stick, and is now lying in a critical state.

—A Portuguese and 3 Natives lost their lives on Monday by the swamping of a steam launch belonging to the Sassoon's Dock.

—Public Press Message; Simla, 27: The following are the articles of the Treaty of peace with Yakub Khan;—First, peace and friendship between the Government and the Amir. Second, the Amir to publish an amnesty guaranteeing all his subjects from punishment or molestation on account of intercourse with the British. Third, the Amir to conduct his relations with Foreign States according to the advice of the British Government, and the British Government to support the Amir against foreign aggression. Fourth, the British representative to reside at Kabul, with suitable escort, and to have the right to depute British agents on special occasions to the Afghan frontier. The Amir may depute agents to reside in India. Fifth, the Amir guarantees the personal safety and honourable treatment of British agents within his jurisdiction. Sixth and seventh consist of commercial facilities, the details of which are to be arranged in a separate agreement, to be concluded in one year. Eighth, a telegraph line to Kabul *via* the Kurrum Valley. Ninth, in consideration of this friendly alliance, the British Government restores to the Amir all the territories now in the possession of the British armies, except the Kurrum, Pishin, and Sibi valleys, which are to be treated as assigned districts, the Amir to receive the surplus revenue after payment of administrative charges. The British Government to retain complete control of the Khyber and Michni Passes, and relations with independent tribes connected with the Passes. Tenth, six lakhs of rupees as subsidy annually to be paid, contingent on the observance of the whole treaty.

A mixed commission to be appointed to settle the boundaries.

—*Overland Mail*; May 9: The Reign of Terror continues in Russia. The state of St. Petersburg is described as melancholy in the extreme, and a state of siege has been declared throughout the empire.

Amongst the deaths recorded this week are: General Sir F. Warde, K.C.B.; Major-Gen. F. H. Baddeley, R.E.; Col. L. B. Jones, C.I.E., B.S.C., comdt. 3rd Punjab Cav.; Lieut.-Col. W. H. Parnell, Grenadier Guards; Lady Anne Mackenzie; Mr. Isaac Butt, M.P.; and Clarence C. Taylor, late lieut.-col., Bengal Army.

The Roman Catholic world of London has recently received a shock, the Rev. W. W. Roberts, a nephew of Cardinal Manning, and an Oblate of St. Charles Borromeo, Bayswater, having so far forgotten his vows as to have contracted matrimony—and in a Presbyterian place of worship! The Rev. Dr. Case, formerly a student of the Collegio Pio at Rome, and until recently priest of the Gloucester Mission and Canon of Clifton, has also left the bosom of the Roman Church, and is now living as a private gentleman.

—A Commercial Circular thus speaks of the plague of rats: "During the months of January and March last, this curious and yet unaccounted for visitation passed through British India from Scinde in the north-west to Madras in the south-east, a distance of more than 1,000 miles. Their number was literally legion, and the progress of this army of ravenous rats was traceable from field to field, just as though myriads of locusts had devoured the crops. The destruction to standing crops through the tracks where the vermin passed is estimated at 50 per cent. The Department of Agriculture and Commerce should investigate and report on such a singular visitation.

We are surprised that so little notice of this extraordinary plague has been taken in this country.

—*Times of India*; Lanowlee: "Notwithstanding their recent defeat near Tulligam the dacoits have sent an unpaid letter through the post to one Chintoo Gungadhur, the wealthiest Brahmin in this village, demanding of him the sum of Rs. 30.000, and should he refuse to comply with their request, they threaten to loot his house and the village on the 28th instant.

—The following particulars are gleaned from the *Arunodaya* of Tanna:—A gang of about 100 armed dacoits appeared, at about 9 o'clock, on the morning of Wednesday last, at the village of Veerwadi, near the taluka of Mahad, and plundered five villages. At Toorna, near Goregaum, some 20 dacoits attacked the house of a Brahmin named Kamut, and carried away his property, estimated at Rs. 1,200.

—On Sunday last, a syce in the employ of His Highness Aga Khan was accidentally shot at Lanowlie by one of His Highness's attendants. He was brought to Lanowlie, where he died after the lapse of an hour.

—Am paper: Charles Freeman, member of the Second Advent Congregation, at Pocasset, Massachusetts, recently became insane from excitement at revival meetings. A week ago he declared he had received a wonderful revelation, and has not eaten or slept since. He declared that God had directed him to sacrifice his daughter, Edith, aged five, and that she would rise again in three days. He seized her on Thussday morning at daybreak, and having transfixed her with a knife upon the table, improvised as an altar, killed her, and poured out her blood on the altar. His wife assented to the murder, and both prayed before it was committed. On Friday he conducted an incantation over the body preparatory to Sunday's resurrection. He and his wife were arrested on Friday afternoon, and taken to Barnstable Gaol, Cape Cod.

—*Overland Mail*: A tale of disaster and death on the Simplon is told by a correspondent in Rome. On May 2, about noon, three companies of Italian workmen, consisting respectively of fifteen, ten, and nine persons, set out from the hospice for the Swiss side of the pass, and by one in the afternoon arrived at Refuge 6, where they rested a little, as the snow was coming down with increasing force and density.—

Two sturdy Swiss youths attached to the Refuge offered to conduct them and they set off again. Scarcely however, had they emerged from the middle gallery, called La Vieille Galerie—the most dangerous part of the route—when an enormous avalanche descended from the mountain, carrying with it the two guides and an Italian workman who walked beside them. The rest of the travellers who remained in the gallery were so far safe, but they soon saw the terrible predicament they were in, no longer able to advance or retrace their steps, as both ends of the gallery were blocked up with snow. They were in despair, and already the cold was begining to tell on the children of the party, and cries of misery resounded through the living tomb. Suddenly a man's voice rose above the wailing—"We might as well die under an avalanche as under a gallery. Let us try and get out." And so, without further parley, he set to work and succeeded in excavating a passage through the snow, and arrived half-dead at Refuge 6, whence the alarm was passed on to the Hospice.

The three who were carried down by the avalanche perished, and another person who was seeking to reach them.

Thursday, May 29.

—*Times of India*; London: "Mr. Graham Berry, now the Prime Minister of Victoria, was about five-and-twenty years ago a linen draper's assistant in a little shop in the King's Road, Chelsea. You are aware that his mission in England, which has just closed, had reference to the dispute between the Assembly and the Legislative Council of the Colony. Mr. Berry bears with him a despatch from the Colonial Secretary to the Marquis of Normanday, the Governor of Victoria, in which regret is expressed that a greater spirit of accommodation was not displayed on both sides. He rejects the proposal to reform the Victorian Constitution by a measure to be passed by the British Parliament, that being a course which only an extreme emergency would justify, and he states his opinion that the readiest means of bringing the two Chambers into harmony would be to make the Legislative Council dissolvable as well as, and at the same time with, the Assembly."

—Same; Calicut, 28: The French Schooner Geroude lost off Parony near Ponany. All hands have been saved.

—The Str. *Malwa* with English Mails left Aden for Bombay, Wednesday, 8 p. m.

—*Bombay Gazette*: "Pishin and the Kurram valleys are to be made over to us as assigned districts, and will doubtless in future be occu-

pied by British troops. From the former district it will always be possible to rapidly occupy Kandahar, while at General Roberts' present halting place, should the future garrison be located there, our forces will be within one week's march of Kabul. If then, say 4,000 men are cantoned in Pishin and a like number on the Peiwar, we shall always have the power of marching promptly and of striking at without delay the two principal points in Afghanistan, and shall thus unmistakeably so dominate the Court at Kabul that we may count upon having the Amir of Afghanistan at least thoroughly for the future, under control. To that extent we may consider the Treaty to be thoroughly satisfactory, and we may deem ourselves, so far as the paper engagements are concerned, well out of an unsatisfactory and unpopular war."

—*Deccan Star*: "We hear a subscription list will soon be circulated to raise up funds to rebuild the Vishrambag Palace. This movement is praiseworthy no doubt. The list will, we fear, be circulated amongst natives and the money realized will be paid to Government who will add its small share and rebuild the portion that has been levelled to the ground."

—*Advance*: Dr. Schaff addressed the New York and Brooklya Ministerial Union at the April meeting on the new version of the Bible. He is one of the most prominent and influential of the committee on revision, and his statements excited great interest. He said the new version would retain the idiom of the old version. Such changes would be made as advanced Biblical scholarship and the present usage of the English language require. The changes in the Old Testament will be comparatively few. In the New Testament there will be more ground for change, since new manuscripts have been discovered. The committee will avoid the translation of the same Greek word by different English words. Greek scholarship has so advanced that the tenses will be more perfectly rendered. Obsolete words will be changed to their present equivalents. Italics will be changed and left out, as the sense requires. The chapters and verses will not be numbered, as now, but paragraphs will be substituted. Dr. S. had just heard that the University Press of Cambrige would publish the New Testament next year, and not wait for the completion of the Old Testament.

—Rev. T. L. Cuyler in the *N. Y. Evangelist:* This negro exodus ought to be a voice of thunder in the ears of the influential white leaders of the South. If they do not listen to this practical protest of the Freedmen, and adopt promptly the right remedy, the Gulf States are doomed to pay a terrible penalty for their shortsighted folly. The Southern whites are now *compelled* to make a prompt and radical change in their attitude towards the colored man. He is no longer a slave; he is just now *the master of the situation*. He has a right to demand just treatment, civil, social, and economical. He must be allowed the freest and most unhindered exercise of the suffrage. Ignorant as he is, he has a right to his ballot. He has a right to educate his children in the common school. He has a right to fair, honest wages for his invaluable labor. He has a right to kind treatment from the superior race. And unless the white population of the Gulf States are given up to sheer lunacy, they will promptly *assure* to their colored countrymen every one of these inalienable rights."

Friday, May 30.

—*Bombay Gazette*; London, 9: "Preparations for laying the new Cape and Aden submarine telegraph line are in active progress. A steamer from Aden with the first portion of the cable, about 2,000 miles in length, should reach Zanzibar to-morrow or thereabouts, and will thereafter set about the business of laying out between that port and Durban. The Eastern Telegraph Company expect to have this section in working order by July. Before this is finished the other section will be on its way, the Telegraph Construction Company being now busy, making and shipping the cable, and it is still believed that the entire work will be completed by the end of October. But as soon as the portion from Natal to Zanzibar is ready steamers will be put on between the latter port and Aden to utilize the cable, so that the time between Natal and England will be reduced to eight days."

—We have had 4 inches of rain.

—*Englishman*: Between eighty and hundred souls, including, as far as we can learn, the whole of the deck passengers and the greater part of the native crew, went down with the ill fated *Ava*. One of the boats was smashed by the collision, and one stove in by the sea. Great promptitude was shown in lowering the other three, the first of which, the gig, contained the ladies and children, Mrs. Laurie and infant, and Miss Hart, with Captain Martin and Mr. Laurie, first class passengers, the chief officer, the stewardess, a native ayah, an orphan boy, of three years, who had been sent to England in charge of the doctor, the gunner, and one lascar.

Poor Captain Dickenson, who is said to have displayed the greatest presence of mind and behaved most admirably throughout, refused to leave his ship, and was last seen standing on the bridge. Mr. Simpson jumped over the stern of the steamer, and, it is believed, must have been struck by the screw, or sucked under, as he sank at once. The ship's doctor hesitated to jump into the boat when told, and is believed to have gone down with the ship. One of his last acts was to go below and bring up the little boy, mentioned above, and put him into the boat. The boat containing the passengers got clear of the steamer with great difficulty owing to the persistent efforts of the lascars to haul her back, in which they would have succeeded had not the chief officer who, as well as the other officers, behaved splendidly, jumped overboard and cut the rope with a hatchet.

The Brenhilda (Captain Skerr) hove to after the accident, but she had drifted to some distance from the Ava, and the first boat, containing the passengers, was nearly two hours reaching her.

—Deaths last week, 454.

—*Times of India*: Yesterday morning we received the following telegram from the manager of the Dhond and Munmar line:—"Bhima diversion gone. All traffic suspended till further notice."

—The Home Secretary has sent a respite for the young woman Emma Wade, who is lying in Lincoln Castle under sentence of death for having poisoned her illegitimate child.

—Mr. Hormuzd Rassam has discovered a cylinder of eight sides, about twenty inches in height, and about six or seven inches in diameter. This cylinder, which perpetuates a historical inscription covering at least ten years of the reign of Sennacherib, and embracing the period of that monarch's wars agrinst King Hezekiah, was discovered in a foundation course of the south-west palace, on the mound of Kovyunjik, and was prohably one of the memorial stones placed there on the completion of the palace.

—The extension of the Ahmedabad line to Deesa has been proceeded with as far as the town of Messana, between which and Ahmedabad railway carriages go to and fro. It is not as yet known when the line will be open to the public.

—Yesterday evening, about eight o'clock Mr. Hormusjee Pestonjee Bennett, M. A., Barrister-at-law, committed suicide. It appears the deceased left the Lunatic Asylum in June last, and has since been under surveillance of his brothers. He had not practised at the bar for three years. Yesterday evening he escaped from some friends who were with him on the Esplanade, and before they could overtake him, jumped into a tank near the Cruickshank Road.

Selections.

"PHEBE OUR SISTER."

[The following beautiful sketch is from the pen of Emily Ellet, and appears in the New York *Advocate and Guardian*. She prefaces it by saying that in her school days it was the custom to give the young people for composition exercises some historical character, on which the imagination might be permitted to work to fill up details in drawing a life-like sketch. These sketches were called "Dreams." "Were I called to-day," she says, "to such an exercise of thought and imagination, the character I should select for a theme would be 'Phebe, our Sister.' A *dream* it would in reality be, since we know so little of the personal history of this beloved servant of the ancient Church.—*Woman's Work.*"]

Who was Phebe, and what did she do to merit the immortal distinction received at the Apostle's hand?

She was apparently a Grecian woman, and a resident of one of the great ports of the then modern city of Corinth; a deaconess of the Christian Church in that city, whose office it was to help, by all tender and faithful ministrations, the poor, the sick, the suffering, the persecuted and imprisoned, connected with the church; and especially any of her own sex who had fallen into calamity or want. A notable woman in her place Phebe undoubtedly was, for Paul enjoins upon the Roman brethren to assist her in whatsoever business she had need of them, urging as a special reason that she had been a succourer of many, including himself also. A woman of business she was, and something of a traveller, and no mere dweller at home in the quiet or leisure of domestic life.

Whatever might have been Phebe's principal errand in her visit to Rome, the carrying of such a letter as this wonderful Epistle was no slight commission. She might have been aware of the exceeding value of the document she was transporting, but she had no thought that the mention of her name was to lift it into honoured immortality. That Phebe was received by the Church at Rome "as becometh saints," we cannot doubt; and that upon St. Paul's recommendation she was assisted in her business ws must believe.

I think of Phebe at the time she went to Rome as probably of middle age; more probably than otherwise a widow; a woman whose character has ripened to fitness for noblest trust by chastening and affliction. Hers must have been a motherly nature—warm, tender, beneficent, as well as resolute and strong. Her home in Cenchrea—and we are at liberty to suppose she was possessed of ample means as well as opportunities to do good—whether furnished by a family of her own with helpers and dependents, or lonely in solitary abiding, must have been a home of happy, generous cheer. She who was a succourer of many, must in the rebouud of charity upon her own spirit, have been cheerful, hopeful, joyful, with a peace no bereavements could take away.

I can think of Phebe only as one who knew the Comforter by His constant dwelling in her heart and home. The life, whatever might have been its sorrows, had no empty places, no unoccupied days, no restless, unprofitable longings. She had outlived the loneliness and the dissatisfactions of youth; and her life had grown so large, and full, and rich, with the work her Redeemer had given her to do, that there was no time or disposition to repine over losses in the past, or mourn with selfish grief over any present trouble.

I can imagine Paul, in some hour of sickness or peril, coming to her house to get comfort in the trials of a living martyrdom. Perhaps

some time when the smart of the rods was upon his back, or he was otherwise crucified with Christ, he brought his sick body or suffering spirits to be succoured by her holy tenderness. And then what talks the two must have enjoyed when their conversation was in heaven! Whot a precious privilege was Phebe's while she ministered to the Apostle, to ask him concerning the truths which he, as a learned teacher of the faith, so well understood.

It is often said by those conversant with gifted minds, that their familiar, unpremeditated talk in moments of enthusiasm, is richer than the student speech. It is but natural to suppose that Paul, in hours of confidence, should unfold his own heart, and its apprehension of the truth as it is in Jesus, in the most delightful and edifying manner, making the things hard to be understood in his Epistles luminous by the simplest, most direct communication. It may be that Paul read his grand letter to the Romans with Phebe before she took it from his hand. Oh, what a *living* Epistle it was then! How they wept and joyed together over what we call the seventh and eighth chapters! In any case, Phebe must have become familiar with that Epistle when she delivered it to the Church at Rome, and could be of service to the brethren there, from her acquaintance with the writer, in interpreting its lofty meanings.

It is pleasant to think what a helper Phebe must have been to the weaker minds among the Christian sisters at Cenchrea and of Rome. As a mother in a simplest speech talks to her little ones, and explains what is important for them to know, so this mother in Israel explained the truths the Holy Spirit had in various ways made clear to her understanding. She counselled and comforted; she warned and reproved; she sympathized and encouraged with all her great, loving, disciplined heart. In the very common and frequent persecutions of those days there was work enough for all the Phebes among the sorrowful and the needy of the disciples of Christ.

The city of Corinth in the days ol Paul was made up of three distinct races: freed-men from Rome, Greeks, and Jews. With some of these Phebe was allied by birth, and with many, doubtless, she held relations of friendship or acquaintance. Heathen philosophers, worshippers of idols, and scoffing Israelites, all must have known so prominent a woman as the deaconess. It is sweet to think of the dignity and gentleness with which she must have carried herself towards those to whom her faith in the crucified Nazarene was either a stumbling-block or foolishness.

No, I cannot imagine the person of this matron of a far-off time and nation. Her dress had slight resemblance to our day or place—she was dressed in modest apparel, certainly, with shamefacedness and sobriety, as became one who was to be an example to the younger sisters in all purity and good fidelity. Though Phebe was a public woman, whose duties required her to go much abroad, we could not possibly think of her with uncovered face; no new or bold liberties of dress or of doing outraged the proprieties of her nation. She walked within the bound of national custom, and performed the business she was called to do. We could not think of the dignified Phebe clamouring for rights or for place that would expose her womanhood, or the religion of her Master, to just contempt. If she found a duty, she could do it by the divine right of a Christian soul to follow the Master's footsteps, and she could do that duty in a manner to honour the woman behind the woman's veil.

After all, my dream of Phebe is that she was just a true, noble, consecrated woman; not differing in the forms or quality of her soul from women of our time and nation who do their Master's work. The strength, the tenderness, the modesty, the devotion in both are the same. Christianity, in that beautiful sense, makes its disciples one. The graces of the Spirit—love, joy, peace, faith, purity, tenderness—are the same in Asia and America, in the first century and in the nineteenth.

If Phebe of Cenchrea were Phebe of New York to-day, she would be about her Father's business in the same ways still; for so would the heart of a worker constrain her to do. She would be comforting the afflicted, feeding the hungry, raising the fallen, reclaiming the drunkard, teaching the gospel of purity and patience, of modesty and faithfulness; and showing how the love and power of Jesus can accomplish all things to the fallen and the needy.

Blessed Phebe! Her character is no dream—no fiction of imagination. The work she did was real, and its results—though no human thought can trace them to our day—yet live in unnumbered lives in earth and heaven.

My simple dream of Phebe is one fruit of her noble and beneficent, though far-off life.

THE SCEPTICISM OF THE AGE.

The Earl and Countess of Aberdeen invited a large and distinguished company to meet them on Friday afternoon to hear addresses with reference to the prevalence of unbelief and the work of the Christian Evidence Society in counteracting it. The Earl of Harrowby presided.

After prayer by Rev. R. S. Oldham, incumbent of Grosvenor Chapel, and introductory remarks by Lord Aberdeen,

Lord Harrowby contrasted the state of opinion with regard to Christianity with that which prevailed in the last century, showed how complete was the defence against the present assault, and referred to the important part which the Society was taking in bringing the conflict to a successful conclusion.

The Bishop of Gloucester expressed his conviction that the varied literary assaults which have been made against the credibility of the Christian religion have been more than met, that the divisions among the scientific assailants of Christianity were signs of weakness, and that the evidence in favour of the doctrine of evolution had in many important points broken down.

The Rev. Dr. Rigg expressed his conviction that the worst pressure of scepticism has passed: that there was much more confidence than there had been and than there appears to be; that there was a sense on the part of the antagonists of Christianity of the strength of our case; that the difficulties attending their attempt to put down Christianity were insuperable. So far as the essentials of the Christian controversy were concerned we had no reason to be discouraged. There had been occasions perhaps, when the faith of the Christian might well have given way. We had heard of the so-called ages of faith! Look at the end of the fifteenth century. The Saracens were in possession of Spain; the Turk was advancing from province to province, from kingdom to kingdom in Eastern Europe; there appeared to be danger that Christianity would be overwhelmed by the Mohammedan deluge which was rising around. But the taking of Constantinople led to the Reformation; and from the convulsions of the period there rose the springs of modern Christian life. And thence there had been improvement from century to century and from country to country. It was wonderful to look back and see how Christianity seemed to fall low, and yet when it fell was the very period of its rivival. The last century was a darker hour for Christianity than the present one. But really and truly it was then that the arguments of Berkeley, Butler, and Paley, supplemented by the outflow of Christian life and power, so completely silenced infidelity, that when it woke up 'twenty-five years ago we were found too confident. And now we need not dispair nor be discouraged. There was no good reason for doubting that the literary conflict would terminate in lasting confidence in the Books of Scripture. Even Mill criticised unbelief as sternly as he criticised Christianity. Evolution was not incompatible with the concatenation of cause and effect. In fact, whatever be our difficulties in accepting the Christian faith, when we looked at the difficulties of unbelief, logical, moral, and practical, when we looked at them for the sake of argument, and at the same time considered the claims and outcry of our own hearts, we could not but choose, when we were "at our best," to hold fast our faith in God. The theistic controversy could not be solved in the sense of atheism. Faith in the Divine Being and in the Christian revelation could be assured. Let them hold fast to main principles and central truths, cherishing tenderness of heart for those who might doubt against their will.

The Rev. Dr. THORNTON described the operations of the Society in the delivery and publication of sermons and lectures, in the distribution of books and tracts, and in the holding of classes and examinations in books on Christian evidence, and pleaded for funds.

The Rev. J. B. BROWN expressed his belief that in the lower strata of Society there was a sentiment which would respond to the manifestation of sympathy with their doubts and difficulties, and to the earnest living embodiment of Christian truth which should accompany all efforts to convince their understandings.

Bishop PERRY and Mr. JOHN MACGREGOR, added their testimony to that which was borne by all the preceding speakers to the great usefulness of the Society, the latter showing how it filled its place in Christian work by the side of other Societies.

Miscellany.

—The following is from the *Rock*, Apl. 18:

EXTRAORDINARY LETTER FROM A COWLEY FRIAR.

Buxton, April 7th, 1879.

Dear Son in Christ,—It is with much sorrow that I hear of your defection from the side of truth. I would always remind you that if you continue to harbour such doubts of our Holy Mother Church being the true fold, you will for ever be cast into Purgatory, and I must strive as much as lies in my power to prevent your innocent brothers and sisters from sharing in your awful doom. Remember, whom the Church does not protect is very liable to awful accidents at all times and seasons. If my poor help can be in any way of use to the holy cause of truth, I shall always be ready to have your confessions. I shall (D.V.) visit you at M. H. [Malvern House] on Wednesday or Thursday. My son, I hope you pray to all the saints as Holy Church commands, and use your crucifix at all times. You must always remember what a hard way is the path which sinners take. As penance for your doubts you must repeat three times every morning and evening a "Paternoster" and the "Agnus Dei," live on bread and water for three days and come to confess—or write and do so instead which I know to be far worse for you as you can hardly write for pain. My son, remember in this penance it is all for the glory of Holy Mother Church that you suffer, and shrink not from well-deserved affliction, which will be reckoned in your future account for Christ. Remember that you are watched by many who report your words and deeds to me. Brother, I saw you yesterday in the chapel at M. H., and if you attempt such profanity again you will be blighted by the curse of the faithful from all after happiness in God's heavenly kingdom. My son, remain faithful to death in the cause of truth, far if you do not it will fare badly with you. *Remember, once for all, Holy Church carries carnal as well as spiritual weapons of warfare, and if you desert her cause you will be chastened as you well deserve.* May God and Mary keep thee, child of my heart, from all evil heresies. Adieu.—Yours, (Signed) F.C.

True copy—John Greenfield. (Chaplain). Thos. Lomas. (Proprietor of the Institution).

This letter is the last of a series addressed to the patient whom the writer sought to terrify and coerce. Whether the signature "F. C." stands for Father CUTHBERT or "Cowley Friar" is a small matter; in any case the contents are astounding! Before venturing upon any comments, it may be well to explain that the "profanity" of which the patient is accused by his lynx-eyed tormentor—*who watched him through the window*—consisted in his being present at the simple Evangelical Sunday service conducted in the House by the chaplain, who, to add to the horror of the scene, preached in a black gown!

Mr. GREENFIELD may well describe the letter as "threatening." It could scarcely be more so had it been indited by the most heartless member of the Holy Inquisition.

The writer seeks to work upon all the religious fears and tender feelings of his miserable victim. First of all he threatens him with the "awful doom" of perpetual Purgatory* and hopeless exclusion from the kingdom of heaven. Then he bids him beware of "awful accidents," and insinuates some dark mysterious hints of "carnal weapons," which "the Church"—should the patient persist in his heresy—will not scruple to employ! [N. B.—What may these be?] And as if this were not enough, a fiendish threat is thrown out of the possible consequences of his acts to the souls of his innocent relations! So much for the poisoned shafts in the quiver of the Cowley brotherhood; and now let us look at the remedies and discipline by which they seek to conquer sin and SATAN. These it will be observed are thoroughly Romish. (1) There is "penance." consisting of the "vain repetition" of certain "prayers" with nothing to feed upon but "bread and water for three days"; (2) "The crucifix," of which the patient is exhorted to make constant use; (3) "Confession" to his torturer, and the more painful it can be made the better pleased will the confessor be; (4) "The saints," to whom "Holy Church commands us to pray"; (!) and though last not least (5), "Mary," whom the Papists call "the destroyer of all heresies"—this one we suppose included. And this is the Cowley and Clewer theology which Bishop MACKARNESS is determined, at all hazards, to maintain, while the air is rent with the acclamations of his clerical admirers! It is time indeed that the laity should interpose, or the approaching reign of the priest-party will be a "reign of terror" indeed!

—The following is the opening portion of Baboo Chunder Sen's recent Lecture entitled "India asks, who is Christ?"

Countrymen and friends,—I desire to speak of Christ. This week of solemn devotion through which Christendom is passing is eminently appropriate to the occasion. But what right have I, it might be asked, to speak of things concerning Him, crucified? I am not a Christian; none of the numerous sects into which the Church of Christ is divided would allow my creed to be identified with its own. I have not been nursed on a Christian lap, nor have I been brought up under Christian teachers. The country in which I dwell is not a Christian country, nor is my home a Christian home. I am deficient in Biblical knowledge, nor am I skilled as exegesis. Yet, must I speak of Christ. My love for Christ constrains me to speak of Him. My loyalty to Jesus is my apology. If any other apology were needed, I would invite your attention to India's earnest and impassioned solicitation. Most eagerly and most earnestly she asks—who is Christ? On all sides there are indications and signs which clearly and unmistakably prove that this question emanates from the very heart of the nation. It is no wonder that India should ask this question. For, is not a new and aggressive civilization winning its way day after day, and year after year, into the very heart and soul of the people? Are not Christian ideas and institutions taking their root on all sides in the soil of India? Has not a Christian Government taken possession of its cities, its provinces, its villages; with its hills and plains, its rivers and seas, its homes and hearths, its teeming millions of men and women and children? Yes, the advancing surges of a mighty revolution are encompassing the land and in the name of Christ strange innovations and reforms are penetrating the very core of India's heart. Well may our fatherland sincerely and earnestly ask—who is this Christ?

(*To be Continued.*)

* We confess we scarcely understand what is meant by perpetual Purgatory. If it *purges* it would not be *perpetual*.

TELEGRAPHIC NEWS.

London, May 22nd: In the House of Commons this evening, Sir Stafford Northcote (Chancellor of the Exchequer) replying to a question said that the Government was still urging on the Turkish Government the acceptance of the rectified Greek frontier as recommended at the Berlin Congress.—The Hon. E. Stanhope (Under-Secretary for India), in submitting the Indian Budget to the House, said that the Government after carefully considering the proposals of the Indian Government respecting the currency question had refused to sanction them. He defended the policy of the Indian Government respecting the famine insurance, but said that in consequence of the Government disapproving of the poposals respecting exchange it was necessary to face the difficulty of the situation. The net deficit must be met by a saving of expenditure. He announced the reductions that are to be made, and said that an army Commission in India will be appointed to effect economies. He alluded to the proposed reduction of the Import duties on Manchester goods, explained the reasons for the Indian Government borrowing, and said that India's borrowing powers in England were limited to five millions sterling. The original amount of ten millions at first asked for not being now required the amount of the loan will be five millions. Mr. Stanhope spoke in support of the employment of natives in the Indian Civil Service, and in conclusion prophesied a grand future for India.—Mr. Gladstone approved the statement, and Mr. Fawcett withdrew his amendment relative to further economy in the military and other branches of expenditure in India.—The House then agreed to an adjournment of the Debate.—It is stated at Berlin that the suspension of the sales of silver by the German Government is owing to the low price of the metal.

23rd: Colonel Stanley (Secretary of State for war), in reply to a question in the Commons, said that the total number of British troops, of all arms, at present as the Cape for service in the Zulu war, was 16,959 men. An additional 1,064 men had lately embarked for the Cape, and 1,615 men will shortly follow them. These were the further reinforcements that Lord Chelmsford had asked for, and were chiefly composed of drafts for regiments already at the Cape.

24th: The *Times*, in a leading article, announces that England will treat the Koorum, Sibi, and Pishin Vallies as assigned districts, and not as annexed territory, handing the surplus revenues to Yakoob Khan, who will be guaranteed a subsidy of £120,000 yearly, contingent upon his strict execution of the new treaty.—In the House of Commons last night, the debate on the Indian Budget was resumed.—Mr. Stanhope (?) [repetition of this word has been called for] deprecated a paper currency for India and anticipated that silver wise (? would rise) in consequence of the failure of the silk crop in Europe. He hoped it would only be necessary to raise two millions out of the five millions asked for. The House then agreed to an adjournment of the debate.—The Commons read for the first time a bill for sanctioning a loan of five millions to the Indian Government.

Washington, 24th: The House of Representatives has voted the bill enacting the coinage of silver, the minimum to be two million dollars monthly.

London, 26th: In the House of Commons this evening Sir Stafford Northcote (Chancellor of the Exchequer) made a statement, that after full and careful consideration of Cape affairs the Government had decided to appoint Sir Garnet Wolseley to the supreme military and civil command of Natal, Transvaal, and the adjoining districts, including the seat of war. Sir Bartle Frere is considered to be sufficiently occupied at Cape Town.—Mr. George Kellner has been appointed a Knight Commander of the Order of St. Michael and St. George.

27th: In the Commons, Sir Michael Hicks-Beach (Secretary of State for the Colonies), in reply to a question, said that Sir Garnet Wolseley's instructions were consistent with the reiterated desire of Government for a speedy and honorable peace with the Zulus. The object of Government, he ssid, was not extension of territory, but protection of the Dominions of the Empire. Sir Garnet is instructed to entertain any *bona fide* proposals for peace.—In the House of Commons this evening the Hon. R. Bourke, Under-Secretary for Foreign Affairs, in reply to a question, denied that any difference existed between the British and French Governments respecting the Egyptian question, and said that the two Governments were in perfect accord on the subject.

28th: Parliament has been adjourned for the Whitsuntide recess until the 9th June.—The Royal Commission appointed to investigate the organisation of the British Army is composed of General Airey as president, and Generals Lord Napier, Macdougall, and Norman as the other members.

29th: Orders have been issued for 1,130 men of the Royal Marines to embark at once in the transport Jumna for service at the Cape in the Zulu War.—General Lobanoff, the Russian Ambassador at the Porte, will be Russian Ambassador in London, the Russian Minister at Athens filling his place at Constantinople.

PASSENGERS SAILED.

Per Str. *Achille*, 25th:

For Trieste.—Mr and Mrs Josef Hohn, Mr John Ott, Mr C Von Alm, Mr H Cartwright, Mr W Masters, and Rev Mr Anderson.

For Suez.—Mr J Neuberg, Mr A Montelor, Mr Jacob, and 2 deck passengers.

For Port Said.—Mr and Mrs Fobstein, Mr Josef, and 49 deck passengers for other ports.

Per P. and O. Str. *Khiva, 20th*:

For Southampton.—Major and Mrs J W Watson and 4 children, A lady and child, Col H F and Mrs Newmarch Master Arthur Aston, Major Stevenson, Mrs Stevenson, Two Misses Campbell, Mrs Wright's child, Capt and Mrs J R Kellock, Messrs T H Homan, John Patterson, M N Smith, J Smith, B C Bailey and Wanless.

For Brindisi.—Major H Doveton, Capt Haydon, R E, Dr W A D Fasken, Lt-Col B Morton, Messrs J G White, Dumbell, W Lamb, G A Smith, G P Robinson, J Sheldon, F Jefferson, A Breul and A Joyce.

For Venice.—Mr and Mrs Vogler, Capt A H S Neill, Messrs A Robinson, C B Pritchard, J K Bythell, W H Grimley, W Gaddum, Robert Williamson, F Ansell, A Monies, R MacCrakem, W G Reddie, and Capt J E Gordon.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Sumatra*, 28th:

From Southampton.—Vet. Surgeon R Pringle, Vet, Surgeon R B Savage, 2nd Lt J A Brown, Mr H Wendon, and Mr W J Hind.

From Brindisi.—Rev L Gall, Dr E H and Mrs Langley and 2 children, Mr G I Harvey, Col J R Maunsell, Mr Mahomed Ali Rogay, Mr S Mahomed, Brother Donena, and Mr J Pregler.

From Venice.—Rev H Bagnel, Capt Collis, Col Howard, and Mr R G Oxenham.

From Aden.—153 men, women, and children.

Per Str. *Clan Stuart*, 28, from Liverpool:

Col E W Dun, Miss Falloon, Mrs Barrett, Mrs Campbell and two children, Mrs Frazer, Mr H A McLeod, Mr T Leadfield, Mr Nisbett, and Mr Black.

Domestic Occurrences.

DEATHS.

BLATHWAYT—May 20th, at Mahableshwar, Alice Mary, wife of Charles G. Blathwayt, Bombay Civil Service.

NEALE—May 26th, at Hydrabad Deccan, Amelia Geoagiana, the wife of H Neale, Govt. Telegraph Dept. aged 25 years.

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Marshal Hill, 31st October 1879, Rs. 3-13; Wm. Barnes, 31st January 1879, Rs. 7-10; J. G. White, 19th January 1880, Rs. 7-10; John Vitters, 31st March 1880, Rs. 6; J. Christopher, 31st December 1879, Rs. 3.

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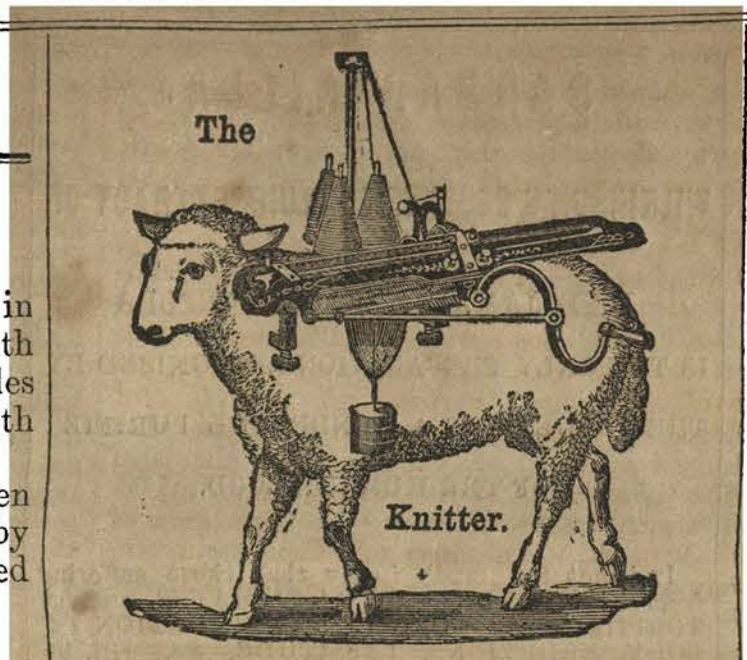

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